

VOL. IV.

JUNE, 1888.

NO. 9.

# Mental Science MAGAZINE

CHICAGO AND NEW YORK.

A. J. SWARTS, EDITOR AND PUBLISHER,

161 LA SALLE ST., CHICAGO, ILL.

JEAN HAZZARD, PH.D., ASSOCIATE EDITOR,

76 LEXINGTON AVE., NEW YORK.

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*"Behold, I will bring it Health and Cure, and I will cure them, and will reveal unto them the abundance of Peace and Truth."*

VOL. IV.

JUNE, 1888.

No. 9.

For Mental Science Magazine.

## Render Unto Cæsar!

A. D. CEAUTRE, M. D.

Then the Pharisees took counsel with the Herodians how they might entangle Him, and they—the two classes—sent spies who should feign to be just men, so they might catch Jesus in His words, and deliver Him unto the power.—*This is the record of Matthew and Luke combined.*

Only those who know the character of the Pharisees, and how opposite, in all things, they were to the Herodians, can rightly conceive of the great straight they must have reached before they would have called the Herodians into counsel, in order to "catch Jesus." But Christianity threatened the life of the vile institution of the Pharisees. If the former succeeded, the latter perished. Nothing was more certain.

Let us see what Jesus said of them:

You desire the highest seats, and you pray in public, *to be seen of men*. You are graves, which appear not.—Luke.

You love to be greeted in public, "Doctor, Doctor." You omit the weightier matters, as judgment, mercy and faith.—Mat. 23: 23.

You are blind guides. You bind on the people burdens heavy and grievous to be borne, and do not lift a finger to help them.

You are full of extortions, hypocrisy, and iniquity, for

You rob widows' houses, and increase tombs and sepulchres (29, 31).

You are whited sepulchres, yourselves. You are a generation of vipers.

You blaspheme against the Holy Spirit, because you say I cure diseases by the power of Beelzebub, the prince of devils.

Hence (because of these things) greater shall be your damnation.—Matt.

Josephus says of them, 17, 2, 4 Ant.

"They were a cunning sect, who valued themselves highly upon their skill, fighting and doing mischief."

These were the great opposers to Jesus. They opposed the government (Josephus), while the Herodians befriended it. They believed in a burning hell for all others, and a special heaven for themselves.

But failing alone to entrap Jesus, who was continually exposing their sins and hypocrisies, they took private counsel with their hated foes to destroy Him. They had long tried to destroy the Herodians, and then they turned and cajoled them into helping destroy another and more dangerous rival—Jesus. They simply made "stool-pigeons," or "cats-paws," of the foolish Herodians. "Cunning Pharisees," indeed! In order to "destroy" Jesus Christ!

Was it because He was doing evil? Was He not daily preaching good tidings of health and peace, and curing all manner of diseases?

They never denied that fact!

That was a reason for removing Him.

They eventually crucified Jesus—with



the help of cajoled Herodians and Romans, but they could not destroy His doctrine. For, said their wisest man, Gamaliel, "If it be of God you cannot overthrow it." Have the Pharisees any representatives, at this advanced period, who want to destroy the work of Jesus Christ, and hinder the people from being well and happy?

"By their fruits you shall know."

Have you not already anticipated me, and applied this lesson to a class of the present?

Who are striving for the uppermost seats, and desire exclusive greetings, as "*doctor, doctor*"? Who tried for forty years to destroy their hated rivals and foes, the Herodians (Homœopathists), and failing, turned and made of them "cats-paws" (in New York and ten other states) to catch Jesus' followers, or any later rival than their former detested enemy?

Who grievously burden the people, making "widows" as well as "robbing" them, multiplying diseases\*, increasing insanity, the death-rates, and filling grave-yards? Who are the "blind leaders of the blind"? Who are full of "extortions," craft and cunning? Dr. Chas. E. Simmons, N. Y., now has a suit for \$140,000 against Samuel J. Tilden's estate for doctoring him into his grave. "Extortion?" Who "value themselves for skill above all others," and quack† of their exclusive abilities? Who object to all who cure without drug poisons?

Jesus was arrested for healing on the Sabbath. "Modern Pharisees" arrest His followers, for healing on any day of the week.

If these Christian healers did not heal, they would not be arrested! The "Pharisees" cannot heal. Drugs never cured a disease since the world began.‡ The honest "Gamaliels" occasionally acknowledge the fact. I might publish pages of them. In New York, and other States, where

"Pharisees" and their "stool-pigeons," and former foes, have made a "law" to hinder a new school of healers from doing business, there is sold the enormous amount of 36,500 different sorts of proprietary medicines (official report of Am. Druggist, for 1888.)

Why do not these two clans try to get a law to suppress these things? Do not these numerous drugs interfere with their practice? Don't they cure 36,500 diseased people? No, NOT ONE! This may be the reason why they don't war against patent medicines; they cure nobody! Indeed, they hurt the people, and make them "sicker." They help the doctors. In fact many of them own these very accursed patent medicines, which produce the very diseases they are advertised to cure! Aloe pills produce piles; soothing syrups (opium) sooth many to death; cherry pectoral is prussic acid; bitters is strichnine and whisky; St. Somebody's oil is kerosene; owner went mad! Ayre's Trash—stolen prescriptions; proprietor went insane. Helmboldt's Humbug—he the greatest advertiser—also mad! Perhaps these men were foolish enough to take their own boasted nostrums! "Whom the gods would destroy they first make mad," says the proverb.

It is insanity also to attempt to suppress progress. They, with the aid of these dupes, are trying to destroy a newer school of reform than *theirs*. My advice is, Gamaliel's—"Let them alone." If they are healing, they are God's instruments. If they are not, they are just like you, and you don't want to destroy them. Wait and see what comes of it.

The writer is not a "Pharisee," but a "Herodian," who never has been cajoled into suppressing the next reform. Being a graduate of a medical college, I am in no need of protection, and of over a quarter century's experience, have no fear of a

\*Dr. Benjamin Rush. 2. J. Mason Good, M. D. 3. Medicine is not a science. A celebrated practitioner (Old School) said it is like a blind man beating about with a club in the dark!

†Originally employed to denote a user of quack-salber, mercury.—Parr's Med. Dict. All "Pharisees" use it.

2. "Nature does the cure."



rival school. I have invalids from your states, whose "law of monopoly" cannot monopolize. The people will not be forced to take that which experience and history has proven injurious, or fatal. There are railroads and there are mails. Boundary lines are imaginary. You force "business" out of your state by your unjust "law." I have ocular proof of this every day. Your practice is waning. If the new school succeeds, your old school dies! Do women sometimes die under this new treatment? They sometimes recover despite the old.

Boston, Mass.

### "We Bid Him God Speed."\*

DR. QUIMBY.—It is with feelings of surprise and regret that many of your readers receive the announcement, given in your advertising columns, that Dr. P. P. Quimby has determined to leave Portland. The Doctor has been in this city for nearly seven years, and by his unobtrusive manners and sincerity of practice has won the respect of all who know him. To those especially who have been fortunate enough to receive benefit at his hands—and they are many—his departure will be viewed as a public loss. That he has manifested wonderful power in healing the sick among us, no well-informed and unprejudiced person can deny. Indeed, for more than twenty years the Doctor has devoted himself to this one object, viz., to cure the sick, and to discover through his practice the origin and nature of disease. By a method entirely novel, and at first sight quite unintelligible, he has been slowly developing what he calls the 'Science of Health;' that is, as he defines it, a science founded on principles that can be taught and practiced, like that of mathematics, and not on opinion or experiments of any kind whatsoever.

Hitherto he has confined his efforts to individual cases only, seeking to discover in them what disease is, how it arises, and whether it may not, with the progress of

truth, be entirely eradicated. The results of his practice have been such as to convince him that Disease, that great enemy to our happiness, may be destroyed, and that, too, on grounds and by a method purely rational; and he goes from us not to abandon the cause, we are rejoiced to learn, but to enter a broader field of usefulness, wherein he hopes not only to cure, but as far as he can, to prevent disease.

The path he treads is a new one and full of difficulties; but with the evidence he has already given, in numberless instances, of his extraordinary ability in detecting the hidden sources of suffering, we are led to hope he may yet accomplish something for the permanent good of mankind. An object so pure, and a method so unselfish, must, when understood, claim the favorable attention of all. We bid him God speed."

An editorial item in the *Portland Advertiser*, in 1861, reads: "Reader, did you ever see Dr. Quimby? You have heard of him. As a doctor he is a nondescript. He ignores all material medicines. He does not give even the infinitesimal atoms of homeopathy or bread pills. He repudiates all spiritual medicineship as he does the whole catalogue of pills and liquids recorded in the M. D.'s *Materia Medica*. These he asserts are all humbugs and the works of darkness."

The *Portland Evening Courier*, in September, 1860, gave an account of several remarkable cures by Dr. P. P. Quimby. An editorial item was appended which reads as follows: "We have no other motive in mentioning these rare cures than to make our readers acquainted with the remarkable phenomena. We have but a slight acquaintance with Dr. Quimby, and have no interest in publishing his astonishing cures to the world. We have mentioned them as affording matters of curious speculation. We must confess there is something about them more than our philosophy ever dreamed of."

\*From a Portland, Maine, paper, in 1865.



For Mental Science Magazine.

## The Keys of Cure.

HEALTH-TEACHING AND THOUGHT-HEALING.

PROF. JEAN HAZZARD.

"I am He that liveth and was dead; and behold I am alive for evermore, Amen; and have the keys of hell and death."

### PART I.

#### CHRISTIANITY.

Christianity is not a religion, not a science, not a philosophy, not an art. As a revelation and revolution it is at once the climax of religion, philosophy, science and art and the inmost; the above and the within. The chief element of human life is Religion, next Philosophy, next Science, next Art. Christianity has four strains, streams, strands, or strata,—Christian Religion, Christian Philosophy, Christian Science, and Christian Art. Christian *Healing* or *Cure* is a part of Christian Art. Christian Religion is the culmination and completion of all religions. Christian Philosophy is the integration and reconciliation of all philosophies. Christian Art is the perfection and ideal realization of everything artistic and artizan.

Christian Science is the crown, capstone and queen of all the sciences. The Rev. Joseph Cook once coined a splendid word—Christocentricity—signifying the centrality of the Christos.

Science is systematized knowledge.

Christian Science is the systematized knowledge of christianity.

Practical Christian Science is this systematized knowledge *applied* to the abolition of all evil.

It saves mankind from sin, sorrow, suffering and sickness.

It gives health, harmony, holiness and happiness.

"The truth shall make you free."

THE SCIENCE OF CHRISTOS IS  
THE OPEN GATE OF THE PALACE  
OF GOD.

"Christian Science is a systematized knowledge, that is 'ANOINTED;' the highest, the divine, transcendental, esoteric, cardinary, supreme. It has the exactitude of Mathematics, the minuteness of Chemistry, the scope of Sociology. It realizes what Comte attempted in his Positive Philosophy, what Herbert Spencer seeks in Synthetic Cosmism, what Andrews ex-cogitated in Universology. It is the 'Higher Integration' and 'Universal Synthesis.' What poets have sung and mystics have dreamed; it makes human nature's daily food. It brings to the humblest man's fireside the 'nectar and ambrosia' of the saints, the seers, the sages and the saviors. It cares nothing for artificialities, everything for essentialities.

It is a Revelation of the Absolute God, a Realization of all the Possibilities of Humanity.

By it the Dogmas of Theology are seen to be Universal Truths applicable to every Domain and to the Contents of every Domain, from the least particle and ultimate atom, to the Universal Whole and Infinite Pancosmos."—*Essence of Mind-Cure*.

#### FORMULA FOR SELF-HEALING.

Let me take an inventory of myself. Upon what is my life based? Upon opinions, conjectures, "thinks," fancies, traditions, guesses? Upon what I have read in some newspaper? What I have been told by somebody? Is my life based on knowledge? Do I know? Do I know beyond the shadow of a doubt, with mathematical certainty, to the exclusion of all possibility of error that my beliefs on which my life is grounded, are true? Or am I trusting to the mush, flush, gush and slush of ordinary thinking? God help me to seek the eternally true. God help me to be dead in earnest. God help me to be honest with myself. God help me to mercilessly analyze my mental *status* and unflinchingly set forth before myself my actual knowledge. God help me to unsparingly



eliminate from my mind every belief which is false. God help me to love the true in thought and the true alone.

New York City.

For Mental Science Magazine.

## Does It Pay?

MRS. D. A. BENEDICT.

Does it pay to study Christian Science? To which we answer emphatically, it does.

1st. It pays to know all Truth for Truth's sake alone. The knowledge of Truth, like virtue, brings its own reward. "I would be virtuous for virtue's sake alone, tho' no one knew it," is a statement made by a prominent author, to which I heartily respond.

2d. It pays because knowledge is power and there is no knowledge unsupported by Truth. There is no reality outside the realm of Truth, neither is there knowledge without proof, and a thing proven is Truth demonstrated. Knowledge then, is certainly a real thing, which vests us with a power which cannot be wrested from us.

3d. It pays because it places us in possession of an understanding of what has been regarded as mystery, and substitutes confidence for doubt, certainty for uncertainty, power for weakness, peace for anxiety, repose for unrest, light for darkness.

4th. It pays because it frees us from fear and its baleful results, sin, sickness and disease. It places us in possession of that love which casts out all fear. Fear being the root of all discord, is the primary cause of disease and sickness and to be free from fear frees us from its results.

5th. It pays, because it not only enables us to harmonize and restore our own bodies to healthful and harmonious action but enables us to lift others out of sickness and disease. You may question how this may be done. Thro' the understanding of God, Divine Truth, our spiritual nature is intensified, and a sense of God's

constant presence sharpens the intellect, regulates the passions, sweetens the temper and intensifies every good and ennobling quality of mind; thus establishing harmonious habit of thought, which results in a harmonious action of bodily functions. To know this harmony is established and that thro' a scientific and demonstrable knowledge of Truth we are lifted above the possibility of falling into a belief of sickness and disease, enables us to establish Truth in the mind of others.

6th. It brings us into a comprehensive nearness to God, and gives us a trust in His promises which brings that peace of mind necessary to health and happiness. It leads us into an understanding of the teachings of Jesus, and lifts that cloud of doubt and uncertainty regarding what is right for us to do toward securing results promised us, if we keep his commandments.

7th. It enables us to realize that the Divine Agent is ever present and constantly operative, and may be applied on scientific principles to the betterment of our mental and physical conditions, placing within our grasp an instrument which will not only be the means of helping ourselves out of doubt, darkness and disease, but will diffuse around us a light and power that will purify and elevate whole communities. To make a good community we must bring into it good individuals; to elevate a community the individuals must be elevated.

Whoever can plant absolute Truth in the soul of man has a lever by which every inharmony may be uprooted, every inaction or exciting cause of sickness and disease be cast out, and can determine the result of the nutritive elements and activities in the direction of upbuilding, supplying and perfecting every organ and function of the body.

8th. It shows that to secure eternal life is to begin now—at once—to live the perfect part we have so long been taught could be found only beyond the change



called death. Christian Science teaches that they who live after the beliefs of material sense, or "the flesh," are already dead, Jesus says he who hath believed hath "passed from death unto life."

9th. It pays to understand Christian Science because it renovates the whole nature of man. It works from center to circumference, purifying, uplifting and ennobling the moral and mental, beautifying and developing the physical.

10th. It pays—yes, I assert it pays—why? Let me ask you does it pay to be wise? Does it pay to possess understanding? Does it pay to be free? Does it pay to be fearless? Does it pay to be happy? Does it pay to be healthy? Does it pay to live above the discords of sin, sickness, and disease? Does it pay to be so fortified by Truth and so near the source of all peace, blessedness and love as to be able to call any time, and be supplied with all that makes Life blessed? In short, does it pay "to know the only true God, and Jesus Christ whom He hath sent?"

Nashville, Tenn.

For Mental Science Magazine.

## Contradictions.

CHAS. W. CLOSE, S. S. D.

"Mortal mind" is a term much used, and often abused, by mental healers. All use it more or less, and all assert that "there is no mortal mind;" and this apparent contradiction, which to the thoroughly instructed student of Spiritual Science is no contradiction, leads to much misunderstanding among those not in the true understanding. Is there any real necessity for the use of the contradictory term "*mortal mind*?" All true believers in Spiritual Science believe in progress; and it would seem that, while the term mortal mind has served in the past as the definition of the opposite of pure spirit, there is no reason why progressive scientists should longer be hampered by a term so contradictory.

Matter is the opposite of Spirit; why should not that mode of mind which is the opposite of Spiritual be termed *Material Mind*? The term *material mind* would not only be more easily understood, but it would be more convenient in every way. Now, the term Mortal Mind is not only used to indicate visible or sense objects, but it is also used in connection with the action of the mind of man on the animal plane. This double use of the term leads to much misunderstanding. But if we adopt the term *material mind*, all appearance of contradiction, and all misunderstanding arising from a double use of the term mortal mind may be avoided. Material mind would mean the same as the general term mortal mind now means; while different qualities of material mind could be given distinctive names: *e. g.*, a mineral would be a mineral mind substance; a plant a vegetable mind substance; the human body an animal mind substance, etc., while that action of the mind of man now termed mortal mind would, very properly, be given the term "animal soul," which has been given it by Dr. W. F. Evans; or if it was desired to be more biblical it could be called the "carnal mind." Nor would the use of the terms "mineral mind substance, vegetable mind substance, animal mind substance," etc., be any contradiction of the fundamental principle of Spiritual Science, that "All is Spirit," for it would be understood that these terms indicated different qualities of material mind, and that material mind is but the outward expression of the one and only prime substance, SPIRIT.

\* \* \* \* \*

Real and unreal are words that are often misunderstood as they are used by mental healers; but such misunderstanding would cease if healers, and writers upon Spiritual Science, would make it clear that when they speak of disease, sin, etc., as unreal, they mean that these things have no enduring, eternal reality; and in this sense, and in this sense only, they are unreal.



In the region of the animal soul these things have an existence, and are as *real* as that mode of thought. But this mode of thought is temporary and changeable, consequently these things have but a *temporary* reality, and are therefore unreal to the Absolute Eternal Mind. To say there is *no* reality in the words in sin, disease, death, etc., is absurd and contradictory. But the truth is expressed when it is said that sin, disease, etc., have no eternal reality, and in this sense of the eternal reality we may properly say, all that really *is*, is good, but in no other.

Bangor, Me.

For Mental Science Magazine.

## The Difficulties of Spiritual Science.

E. R. KNOWLES, PH.D.

Many peculiar difficulties and special hindrances lie in the way of progress in Spiritual Science; and, among the more prominent difficulties and sources of error are:

1. *The inverted method of the mind's operation in attaining its facts.*
2. *The ambiguity of language.*
3. *Inadequate conceptions of Spiritual being and development.*
4. *The broad comprehension necessary to an accurate classification of mental facts.*

### I.

*The inverted method of the mind's operation in attaining its facts.*

"But, friends,

Truth is within ourselves; it takes no rise  
From outward things, whate'er you may believe.  
There is an inmost center in us all,  
Where truth abides in fulness; and around,  
Wall upon wall, the gross flesh hems it in,  
This perfect, clear perception—which is truth.  
A baffling and perverting carnal mesh  
Blinds it, and makes all error; and, to know  
Rather consists in opening out a way  
Whence the imprisoned splendor may escape  
Than in effecting entry for a light  
Supposed to be without."

—Browning's "Paracelsus."

The elements for progress in Spiritual Science are the facts of mind which come within every man's own experience. We may not assume what the facts are from any presumption of what they should be, nor take them upon trust because others have said what and how they are; we must find them within ourselves, and clearly apprehend them in our own consciousness, or they may prove utterly false and wholly worthless. Others may have observed the same facts, and used them in their way in their philosophy, and their statement of them may direct our minds to them and greatly help us in the attainment of them; but their assertions must not be allowed to stand valid except through our own conscious apprehension and conviction. A fact that has not been held in the clear light of my own consciousness can truly be no fact for my philosophy. All the facts I use must come within my cognition, or I can make nothing but a borrowed science out of them.

But from its first conscious apprehension, the mind has been accustomed, in its agency, to turn its attention *outwardly* to the phenomena of nature, and gain its facts in the perception of the objects of an *external* world. It has become used and trained to the attainment of new facts through sensible observation. The facts we now need lie in altogether another direction, and are to be obtained by an entire inversion of the mental action. The mind is to make its own phenomena its study and turn the attention inward upon its own action.

This position or state of the mind is always at first difficult to assume, and such introspection can become habitual and pleasant only after repeated attempts and decided and perpetuated effort. The perpetual tendency from this is to induce impatience and haste in the induction of mental and spiritual facts, and to cause mental and spiritual progress to be but superficial and unstable.



This difficulty is to be overcome, and the liability to error thereby avoided, only by a resolute perseverance in overcoming the old habit, and acquiring the method of learning from our own inward experience. The man must learn to commune with himself; to study himself; to know himself; to live amid the phenomena of his own spiritual being. When this habit of *introspection* has been gained, the investigation of mental and spiritual facts becomes not only possible, but facile and delightful.

(To be continued.)

Providence, R. I.

For Mental Science Magazine.

## Sacrifices.

SARA E. COOMBS, S. S. D.

Are you willing to come into the knowledge of the Truth? Are you willing to be healed? Are you willing to break away from old customs and from institutions now perishing.

"Knock and it shall be opened unto you," has been preached until it has nearly lost its meaning. Truth knows its own, and if we knock aright we shall receive light from different directions. Dr. P. P. Quimby many years ago discovered as the result of practical experiment and patient research among the phenomena of life, a method of healing which applies to all cases. No medicine given; no outward applications; the patient was simply told of his own belief, and this explanation was the cure. This discovery was not made in the Bible, but from mental phenomena and searching investigation. This was Truth knocking, and investigation was the door opened to it. No syncope, no dream, but Truth based upon demonstration.

Perfect love and trust casteth out fear. Forward forever is the majestic march of Truth. If we do not dare, if we do not venture, we cannot know all that we may know by earnest endeavor. "Life is effort

evermore," and "try, try again," is the true philosophy. If we are all the while striving for the light, success will be ours; "Meditation is the poisoning of the soul's wings for flight."

We are the architects of our own human temples. As we think and do, we build. Shall we build mansions or hovels? Shall we attract and draw from universal Good, or from the errors of the past, by clinging to worn-out ideals? Inspiration and effort make the hero, the statesman, the scientist. It is Spirit that maketh alive. "There is a spirit in man, and the inspiration of the Almighty giveth him understanding." "The flesh profiteth nothing." Take away mind and where is the inspiration?

We live in an age bordering on the miraculous, everywhere and on every hand new theories present themselves. Worn-out dogmas and tottering institutions are superseded by new and mighty facts. In our diviner purposes we must make sacrifice; we must turn from the false and alluring ways of sense.

Within are two powers ever striving for supremacy. One is the power that purifies and saves, while the other is carnal and tends toward the earth. To follow the former we rise, we transform or take on the heavenly. To obey the latter we sow to the flesh and we are told what the reaping shall be.

To turn from the ways of sin or sense is called the sacrifice of joy, but the true science of life will show that this course ennobles, refines and plants us on the Rock.

Foxborough, Mass.

For Mental Science Magazine.

## Hap-Hazard-Hustlings.

DR. HAZZARDINI.

BULLETIN OF THE MILLENIUM.

Said John the Baptist—"The Kingdom of GOD is at hand."

Said Prof. Clifford—"The Kingdom of MAN is at hand."



Says Christian Science—"The Kingdom of the GOD-MAN is at hand."


ARE YOU SAVED?

Do you groan?

Do you moan?

Do you whine?

Do you say "I am sick?"

 DON'T!

The White Christ with Health has come. Wake up!

This gray, grim world is to be as white as the stars, as sparkling as the dancing brook, as cheery as a baby's chuckle.

THE SOUL. EGO. MAN. THE VIR.

The Soul is an ultimate particle of Spirit. What drops are to the ocean, what rays are to the sun, the Ego is to God. The All is an infinity of souls. The Soul is an atom of God. The Soul is an image and likeness of God. There is nothing absolutely real but Spirit and the Souls, God and the Egos. IDENTITY is the inseparable unity of the Soul with Spirit. INDIVIDUALITY is the inexpugnable persistence of Soul as a part, from Spirit as a whole. The Ego is an invisible, indivisible, infinite, immortal integral individual. Personality is Identity plus Individuality with the Reflections and Refractions of Individuality. "I and the Father are one," says Identity. "I am I," says Individuality.

DON'TS.

1. Don't be a fanatic! With one idea, with a narrow head, with a bigoted heart. Don't think you can get on without surgery. Don't say to people, "You have no stomach!" A fanatic is a fool, who is oblivious of the solemn fact that he is a fool.

2. Don't be a charlatan! Don't pretend to be what you are not! Don't pretend to know what you do not! Don't pretend to do what you cannot! Don't claim that you can cure everybody! When you do thus claim you talk as people of the world do, when they lie,

3. Don't think so much of PERSONS! Think of the TRUTH!

It is here. Let us attend to it.

Must you sneeze every time an old Boston woman takes snuff?

4. Don't think that wisdom will die with you! Don't think that you are a favorite of God! Don't think, now that you have come into Mental Healing, that everything will have to be changed.

MIND-HEALING LITANY.

SUPREME REALITY!

Who WAS and IS and IS TO COME.

Who is from everlasting to everlasting.

Who is ALL in ALL.

Who is above all and through all and in all.

In whom we live and move and have our being.

Thou art all there is in us.

As Thou art not sick, we are not sick.

O, Supreme Reality, holding Thee firmly in our minds we ask, pray and demand as our right, *faithfully* pledging and promising

1. To love Thee and Thee alone.

2. To love Thee in our neighbors.

3. To think Thee and Thee alone.

4. To will Thee and Thee alone.

5. To choose Thee and Thee alone.

6. To know Thee and Thee alone.

7. To have no other gods before Thee.

We ask, pray, and demand—

1. From Sin, Sickness, Sorrow and Suffering, and all such Delusions of the Devil,

TO BE DELIVERED.

2. From all beliefs in the *reality* of Sin, Sickness and Death

TO BE DELIVERED.

3. From all thoughts about Sickness, all talks about Sickness, all imaginations about Sickness, all fears of Sickness,

TO BE DELIVERED.

4. From all mopings and melancholy, all dumps and desolation, all complainings and whinings and taking on



## TO BE DELIVERED.

5. From old ladies of both sexes who talk about their diseases;  
From all croakers and grumblers and growlers who wish they never had been born,

## TO BE DELIVERED.

6. From the drugs of the apothecary;  
From the pills and powders of the doctor;  
From the herb-drink of the nurse;  
From the nostrum of the quack;  
and the medical lies of the family newspaper,

## TO BE DELIVERED.

O, Blessed Reality! Help me to feel, think and believe

That I am a King of the World.

That I am a Child of God.

That I am Monarch of my body.

That Mind is above Matter.

That Spirit is above Nature.

That Spirit is not Sick.

That the World is the incarnation of thought and turns to thought again.

That Thought is the sole omnipotent force in the Universe.

Evermore, thou King of all Souls, thou Fountain of all Health, thou Source of all Strength, will we praise thy Grace and Glory, thy Grandeur and Goodness.

*Amen.*

New York City.

## From "Hobbies" by T. Dewitt Talmage.

We notice that many have a mania for talking of their ailments. One question about their health will tilt over on you the great reservoir of their complaints. They have told the story so often that they can slide through the whole scale from C above to C below. For thirty years their spine has been at a discount, and they never were any better of neuralgia, till they took the rheumatism. At first you feel sympathy for the invalid; but after awhile

the story touches the ludicrous. They tell you that they feel so faint in the morning, and have such poor appetite at noon, and cannot sleep nights, and have twitches in their side, and lumbago in their back, and swellings in their feet, and ringing in their ears, and little dots flashing before their eyes; and have taken ammoniacum, tincture of cantharides, hydragogue julep, anthelmintic powder, golden syrup of antimony, leaves of scordium, and, indeed, all hepatics, carminatives, antifebriles, antiscorbutics, splenetics, anthritics, stomachics, ophthalmics; they have gargled their throat with sal ammoniac, and bathed their back with saponaceous liniment, and worn discutient cataplasms. That very moment they are chewing chamomile flowers to settle their stomachs, and excuse themselves for a moment to take off a mustard plaster that begins to blister. They come back to express the fear that the swelling on their arm will be an abscess, or their headache turn to brain fever. They shake out from their handkerchiefs delicate odors of valerian and asafoetida. They are the harvest of druggists, and the amazement of physicians, who no sooner clear the pain from one spot than it appears in another. If one joint loses the pang, another joint gets it, and, the patient having long ago resolved never again to be well, it is only a question between membrane and midriff.

For Mental Science Magazine.

## "What Is Truth?"

S. HART.

Truth is all that is, all that exists or ever pre-existed. Error is seeming not real. That which cannot affirm continuity as a thought of Infinite intelligence gives no proof of Being. The affirmation of existence without an external idea, is the damaging curse that must be destroyed by Truth. There can be no visible formation from the invisible realm that can de-



clare its existence as separate and apart from that out of which it appears; *i. e.*, existence or so-called matter, is not thus *per se*. The connection between the visible and invisible forces which constitute our bodies, is the mediate or invisible power which proves the reality or the pre-existence of all visibility. These constitute three states as the diameter and the center of our being whose circumference is Life.

Life's placenta is within this circumference, and includes within its own stratas all visible formations, but does not diminish or negative Life's central Sun. This universal placenta including all visible formations has, in and of itself, no power to render its invisible character visible, therefore, in its invisible state it would forever remain unrecognized without this central power which evolves it as existing ideas. These, as reflections from this central Sun, are the constituent evidences which make a synthetical combination or union of what seems to be two substances—matter and spirit. These two, as visible and invisible, are *one in Truth*, for Truth reveals itself in rendering *visible the invisible*.

Within the radius of Eternal Being, in the boundless depths of illimitable space, so-called, objective life does not express itself, for the former is the realm of the unknowable. Conscious being is immortality in our body. Life is the unseen, yet it has revealed to me the truth of being. Sin or error lies in the belief that life is only in matter.

Christ is here. Truth is present. The silent footsteps of immortality have left their imprints at my door. I have known with perception, not mortal, his, her, its unmistakable presence through evidences to inner being. That mind that sleeps today in sense, with doors locked against the knocking of Truth, will ere long wail in its dying agony, and will thirst for an understanding of being. The age has closed wherein ignorance is winked at. Love no

longer pleads for justice to withhold retractions long deserved. Ignorance is the evil, hence Truth or progression poise high the unsheathed blade to strike the tardy soul in its worship of error. Soon the overthrow will be fatal and final. Error resists in vain. Truth is mighty, and ere long the fall of modern Babylon will be great. Escape through understanding or Truth.

Unionville, Conn.

## "The Dead-Line of Fifty."

VICTOR MEREDITH BELL.

"Whilst we converse with what is above us, we do not grow old, but grow young. . . But the man and woman of seventy assume to know all; throw up their hope; renounce aspiration; accept the actual for the necessary and talk down to the young. Let them become organs of the Holy Ghost; let them behold the truth; and their eyes are uplifted, their wrinkles smoothed, they are perfumed again with hope and power. This old age ought not to creep on a human mind."

These are the words of a very wise and a very pure man. Often have I been reminded of them in reading of this ministerial *dead-line of fifty years*. Open before me is a birthday letter from a worker in God's field of souls, that I am constrained by spirit emphasis to place before our readers. It has made me see clearly what this "*dead line*" consists in—'tis nothing if not a dead line of inexperience. And who would not prefer as a teacher—a leader in holy thought—a ripe man, a live man, a man who has left the grave clothes of his past in the tomb of repentance, called from the death slumber of youth by the command of the loving Lord—healed, and made alive by the touch of the great Physician. But I will let this beautiful letter speak its own truth: "It is a grand thing to live in the world, God's world, and to have the help of the God Father



ennobling and inspiring the life; and at times under such influences and inspirations the thought comes, that if heaven is anything happier than that, I know not how we will stand it. I feel to-day thankful for my being, thankful for these fifty years, with all their imperfections, and discipline; and now I go out again into the new year of life with *more thoughtfulness and consecration*. Fifty years—a half century, and yet so well preserved in health and spirits, and feeling so young and fresh and full of capacity for work! Truly with this past experience, and this freshness of life still mine, I should be able to do *better* work for the Master than ever! May I ever realize the promise, 'I will help thee, saith the Lord.' . . . May the rich blessing of the God of all grace be upon us all, and forever."

Riverview Cottage, Md.

## Songs Unsung.

ERNEST M'GAFFEY.

Sweet the song of the thrush at dawning,  
When the grass lies wet with spangled dew,  
Sweet the sound of the brook's low whisper  
'Mid reeds and rushes wand'ring through;  
Clear and pure is the west wind's murmur  
That croons in the branches all day long;  
But the songs unsung are the sweetest music  
And the dreams that die are the soul of song.

The fairest hope is the one which faded,  
The brightest leaf is the leaf that fell;  
The song that leaped from the lips of sirens  
Dies away in an old sea-shell.  
Far to the heights of visionless fancy  
The soul's swift flight like a swallow goes,  
For the note unheard is the bird's best carol  
And the bud unblown is the reddest rose.

Deepest thoughts are the ones unspoken,  
That only the heart senses, list'ning, hears,  
Most great joys bring a touch of silence,  
Greatest grief is in unshed tears,  
What we hear is the fleeting echo,  
A song dies out, but a dream lives on;  
The rose-red tints of the rarest morning  
Are lingering yet in a distant dawn.

Somewhere, dim in the days to follow,  
And far away in the life to be,  
Passing sweet, is a song of gladness—  
The spirit-chant of the soul set free.  
Chords untouched are the ones we wait for—  
That never rise from the harp unstrung:  
We turn our steps to the years beyond us,  
And listen still for the songs unsung.

For Mental Science Magazine.

## Christ, Our Great Master.

(ACROSTIC.)

EDWARD R. KNOWLES, PH. D.

Child of a noble Master's care,  
Hold fast His hand, for peace is there.  
Rest, ever rest, in His embrace;  
In word and deed His precepts trace;  
Safe on His gentle arm e'er lean,  
To all He stands a guide serene.

Providence, R. I.

For Mental Science Magazine.

## Soul Wings.

JEAN HAZZARD.

"And it shall come to pass in that day that the Lord shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve."—*Isaiah*.

"Mortify thyself in not judging ill of anybody at any time; because the suspicion of thy neighbors disturb the purity of heart, discomposes it, brings the soul out, and takes away the repose."—*Michael De Molinos*.

"Our minds are small because they are faithless. If we had faith in God our hearts would share in His greatness and peace. We would not then be shut up in ourselves, but would walk abroad in Him."—*George MacDonald*.

"To become as a 'little child' (Mark x, 15) is to give up the selfhood, to return into states of innocence, trustfulness, helplessness and obedience, so we may be led by the Lord alone as our Heavenly Father."—*Wm. H. Holcombe*.

"The eternal power calls to us. Its word is Harmony! The Moral Ideal calls to us. Its word is Perfection! The future calls to us. Its word is, Live Wisely Now!"—*James H. West*.

"Strength results alone from the mind's intention. If you remove from conduct the purpose of the mind, the bodily act is



but as rotten wood. Wherefore, regulate the mind, and then the body will spontaneously go right."—*The Lord Buddha.*

"Let us sing the song of Life, and in our cradle hours and our noon-day go forth full of joy and song as the morning stars sang together."—*Mrs. E. J. Smith.*

"Work as those work who are ambitious. Respect life as those do who desire it. Be happy as those are who live for happiness."—*Light on the Path.*

### Three Words of Strength.

SCHILLER.

There are three lessons I would write—  
Three words, as with a burning pen,  
In tracings of eternal light  
Upon the hearts of men.

Have hope. Though clouds environ now,  
And gladness hides her face in scorn,  
Put thou the shadow from thy brow—  
No night but hath its morn.

Have faith. Where'er thy bark is driven—  
The calm's disport, the tempest's mirth—  
Know this: God rules the host of heaven,  
The inhabitants of earth.

Have love. Not love alone for one;  
But man as man, thy brothers call,  
And scatter, like the circling sun,  
Thy charities on all.

Thus grave these lessons on thy soul—  
Hope, Faith and Love—and thou shalt find  
Strength when life's surges rudest roll,  
Light when thou else wert blind.

No storm so fierce, no cloud so dark  
but eventually spends its fury, and then—  
the calm; shadow and sunshine, sorrow  
and joy; blending so perfectly that it is  
impossible to tell where the one merges  
into the other.

"God is—without Him man is not  
Man is—without him God is not."

"I never was not, nor shall I hereafter  
cease to be."

### Gems by David Swing.\*

Iron-men are noble to bear, but hard to be borne.

A good name is a motive of life. It is a reason for that great encampment we call existence.

A sensibility to one's own happiness is prerequisite to a conception of the happiness of others.

If integrity were made the pride of the government, the love of it would soon spring up among the people.

As trees grow heaviest on the side where the light falls, so the face shapes itself to the light of the soul.

We must love ideals and struggle toward them ourselves, but we must not use them excessively in the measurement of others.

Among the motives of life that must urge us all onward, let us place the constant development of the mind and the daily accumulation of knowledge.

If the passion for money is great in our day, it is also true that the intellectual power of the same period is equally colossal. Stocks tremble at the advance of intellect.

Studying man you will find that the pursuit of happiness has quickened his genius and the beating of his heart all along his great highway, from the old Eden to the fresh and new America.

Having but one life to live, one would be justified in locating his span of existence in a happiness-seeking age, for only such an age would care for your tears and make any effort to dry them.

The most useful lessons of life are not those conclusions which by long and doubtful processes are reached by the intellects called "deep," but rather those lessons which lie on the surface of society in the garb of every day facts.

Mankind will forgive you all many childish words and deeds if only they can see that your ambition is bringing to science some new truth, to discovery some new machine, to character some new charm, and thus to humanity some new happiness.

If, when you look out and see millions rushing to and fro for money, you feel that man is an idolater, you can partly dispel the painful thought if you attempt to count the multitude who in that very hour are poring over books, or who in meditation are seeking the laws of the God of nature.

\*From his book, "Motives of Life."



## MENTAL SCIENCE MAGAZINE.

EDITED AND PUBLISHED BY A. J. SWARTS,  
161 LA SALLE STREET, CHICAGO.

### SUBSCRIPTION IN ADVANCE.

One Year, -	\$1.00
Six Months, -	.50
Three Months, -	.25
Single Copies, -	.10

Advertising rates, 10 cents per line, of 9 words each. For standing "ads." and special rates, address the Editor.  
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*Publishers who insert the above Prospectus in their journals, as a reading item, will be entitled to a copy of the MENTAL SCIENCE JOURNAL one year for themselves or for any friend, provided a marked copy is forwarded to this office.*

Published on the First of each Month.  
Entered at the postoffice in Chicago, Ill., as 2d class matter.

### EDITORIAL.

## The Quimby Manuscripts.

During April various invitations came from several localities to visit quiet homes for rest. I accepted first the generous welcome by John M. Hussey and his excellent family, of Portland, Maine. Desiring to visit Belfast, the home for years of the late Dr. P. P. Quimby, I accepted the hospitality of the above-named family for two weeks or more. It proved to be a season of rest, and of many deeds of kindness long to be remembered. May the rich reward of divine blessings ever rest on all the inmates of that pleasant home.

During the latter part of the month I went on to Belfast, near 150 miles to the north and east from Portland. Much has been said relative to the "Quimby Manuscripts," so-called. We have heard that Dr. Quimby left various writings setting forth his views and practice in mental phenomena, and the healing of disease by a method which he called his "system" or "theory." It has been claimed that he cured multitudes of individuals, and that from his discoveries and practice, the great system of mental or modern Christian healing came forth. It has been said repeatedly that Dr. Quimby intended to publish a work showing the origin of Mind Healing in this nation, but that his

decease in January, 1866, prevented its appearance. It has been declared often that his son, George A. Quimby, a clothing manufacturer for many years in Belfast, intends to publish to the world a book of his father's discoveries and practice that will show the successful healing, which he began prior to 1850, and in which he continued until in 1865.

It is understood that one who was Dr. Quimby's patient, in the summer of 1862, claims to have discovered Mental healing, and to have originated all the science. It is also strongly affirmed that the aforesaid writings will show that all the foundation principles of Mental healing, as well as the terms used to express them, also that disease, as defined by all science healers, will be found in the written views of the said Dr. Quimby years before any other wrote upon the subject.

In these issues facts and good faith only will govern sincere workers in this field. That others took up his mantle and made many of his discoveries public, which have so blessed the race, can be regarded as a noble work only, but the question of fairness and good faith is: Have any others used and cultivated his original ideas, words, definitions and discoveries under the claim that they were the first discoverers of this system?

Feeling that honest hearts are wounded by those who deny that human beings have hearts, and knowing that too much of high principle is at stake to disregard the truthfulness of the varying claims, I felt led of the Spirit to go and ascertain facts about the origin of this mental system, the said Manuscripts, etc.

I found George A. Quimby to be a man far superior to what I had supposed. He is the busy proprietor of an industry that he has pursued some sixteen years. He together with several others assisted Dr. Quimby for years in the details of his healing practice, such as the receiving of patients, recording names, and aiding him as the cause required. During these years



of practice the doctor was written up by many editors; he also wrote at various times his ideas and discoveries. Frequently he would utter many valuable truths in his instructions, or conversations with others. His views were often written by those associated with him, and then submitted to him for approval or correction. These writings by himself and by those in his employ for years who wrote for him, constitute the said Manuscripts. All literary people know that Manuscripts proper consist of the views written by an individual, or his views penned by another for him, provided that he corrects, approves, and appropriates the same. Through both of these proper methods extended Manuscripts of Dr. Quimby's system and discoveries, were kept by himself and his family, for he intended to publish a work from them, and doubtless would have done so had he lived a little longer. His son, and several other truthful persons, agree that the facts relating to his Manuscripts are as I give them herein.

I also called upon an elder son, cashier of the chief bank in Belfast. I found that Dr. Quimby was highly respected in his day and work; this I learned from various reputable citizens. He had a name for modesty and strict honesty that was better than riches. He never professed scholarly erudition, as the world counts it, but he was a student and an investigator who reached the inner workings of the human mind. He was the wiser in this because of having been a successful mesmerist fifty years ago. Mesmerism is mental phenomena or mind acting in, or upon mind. Mesmerism, in itself, is not an evil; every Mental Scientist should know that motive or intention gives coloring or character to every deed.

I saw a perfect clock in George's store, invented and made by his father many years ago, for he was the instrument through whom discoveries aside from Mental Christian Healing came to humanity.

Now the question is: Does George A. Quimby possess the said Manuscripts, and

does he intend to publish them? He most certainly does possess them, and I hope that he may decide to bring out a book from them, or at least to publish his father's views relating to disease; in what it consists; how it was handled; how he diagnosed disease, and his personal experiences which led to the discovery of disease as a mental condition; as beliefs, fear, wrong thinking, etc., and then how he removed these states by instructing or by explaining Truth to the patient. All these ideas were held and practiced by Dr. Quimby for more than twelve years before any writer or author in the system of Mental healing published any work on the subject. "Mental Cure," by Dr. Evans, was published in 1869. "Science and Health," was published in 1876. The writings, as written and endorsed by Dr. Quimby, were by him called "Science of Health and Happiness." These are transcribed into blank books, which I saw. Another interested person has a certified copy of the transcribed writings to insure against accident by fire, hence it is evident that a deep interest is manifested in them. Also the original writings are there.

Mr. Quimby read to me enough from the said Manuscripts to fully justify all I state above, relating to his father and to disease; also to convince me that to him was revealed all the essential claims or fundamental principles relating to disease direct, *as now held by every author in Mental or Christian Science*. This can be established, and I venture the statement that it will be. I saw and heard letters read that were written to Dr. Quimby early in 1862, which show that facts are far from the claims set forth elsewhere. I have been misled by dishonesty and ambition. Many letters and these writings are preserved by Mr. Quimby in his safe. He loaned me for several days a book of 116 pages, consisting of printed articles by editors, by patients, and the immediate friends of Dr. Quimby; also, some written by the doctor. These were taken from



newspapers, and bear printed dates reaching back to 1840. Dr. Quimby's signature is printed as the author of some of these. They are all interesting and valuable. He kindly permitted me to copy all I desired for publication, or for use in my own forthcoming work of interpretation, or New Era doctrines. These will be of deep interest and every line will be credited to the respective writers and papers of those years. If I use them they will be a department by themselves.

Although some of the articles I copied were by Dr. Quimby, still the Manuscripts are the property of George A. Quimby, who may publish them at some future time, when he feels an interest sufficient to call them out. It may be difficult for scientists to see that he is not interested in the cause, that he is in no way engaged in it, but is attending only to business interests and pays very little attention to the claims or desires of others relating to the writings. Various persons have tried to possess them, but without avail.

Whenever Mr. Quimby decides to publish them, he has both the brains and the means. He is a member of the "Maine Press Association," and is a writer of fine ability. He is a kindhearted gentleman and has given considerable time to the employ of several first-class papers; one, the *Boston Globe*, as traveling correspondent. I have the "Annual Report" of the above association for 1887; it contains a poem composed and read before it by Mr. Quimby, entitled "OUR OLD TIME JOURNALISTS." It occupies five pages; consists of six divisions varying in style of versification, all of which show versatility and rare ingenuity.

George A. Quimby and his brother are gentlemen of steady habits; are good thinkers and progressive. The former is, in fact, very mental or spiritual in unfoldment, and I could but hope that he might ere long come practically into our Mental science work.

These facts are named voluntarily by me to show that interested reflections upon

ancestry were unfounded and, doubtless, for the personal laudation of usurping assumption. We want *honesty* in all the claims touching the origin of Mind Healing, and the honest workers in our system know the only motive prompting me. I am doing as led by Truth.

I might say here that George Quimby has no sympathy with the cause as a religious movement, and says that his father did not so regard it. It has taken this trend however, and although Dr. Quimby did not believe the healing power to be either God or spirits, but Truth or understanding, still I am fully satisfied that from its religious conceptions the highest system of moral ethics which the race has known is to result as the civilization of the New Era now upon us. The healing is not the central thought, but is rather the seal or proof of that which is so effectually establishing the new kingdom of the true Christ idea and life, and is as much opposed to orthodox christianity as the principles which Jesus taught were to the principles of Judaism. As the early Christians were only reconstructed Jews, and as the Christ system was above the Jewish and grew out of it, so the New Era Theology is above christianity and its orthodox system. The "second coming" is simply the New, the Highest or the fruitage of the planting eighteen hundred years ago. As the Christian civilism was the blossoming flower of the Semitic or Hebrew system, so this New Era Theology is the flower or fruit of eighteen hundred years' culture. The relation of the one to the other is the relation of the flower in the pure air to its roots in the marshy bed. While the flower is neither the root nor the soil in which it stands, yet the soil is the medium through which spiritual creative power evolves the result from the Deific ocean of Immensity upward and outward as the ultimatum of the prior inception, and at the same time the nucleus for the new or succeeding religion.

*All hail NEW ERA THEOLOGY!*



## Holden Healthery.

WATKINS: THE GLENS, AND WHAT AGASSIZ  
SAID OF THEM.

I have gazed upon snow-capped peaks, and other wonders of the Rocky Mountains; I have witnessed majestic grandeur there on craggy summits and in the glens of dancing Clear Creek, where travelers gaze up perpendicular rocky heights lost in mist and cloud; I have enjoyed the East and explored the sunny West; have stood before the "Bridal Veil," that lovely fall of Minnehaha, Laughing Water, near St. Paul, where Longfellow's legendary poem, "Hiawatha," tells of his love for the Arrowmaker's daughter; I have gazed upon angry Niagara; but here, at Watkins, wonder is lost in grandeur.

Before I attempt description of that which pen cannot describe, I may say a few words for the many so justly due to the resident inmates of the Holden Healthery. Our readers have often heard of that joyous little work, "Soul Help for Invalids," by Miss Mary E. Robbins. Here, in the Holden Healthery, at the head of Seneca Lake, in the beautiful village of Watkins, she is the kind and cheery spirit who heals the sick, and feeds the hungry. Her mother, Christiana A. Holden, and Mr. Holden, the husband and proprietor, are to be congratulated over the adequate assistance which she and her brother Charles have rendered towards making this a model home. The hearty welcome by them all brought the writer hereof to their home for more than a week. No one can make a mistake by deciding that they are among the best. They are Christian, scientific and progressive.

Miss Jennie C. Waite, of whom we had heard much praise, is also a good healer in this home. These two young ladies visit and treat patients in several adjacent points.

The home is Mr. Holden's. It is a large

and beautiful residence, of three stories, and has the best residence location in the place. It is elevated on a nice plateau of grass and trees and from it we look down the beautiful Seneca Lake as far as the eye can gaze, for the lake is forty miles in length, by two to four miles wide, and over 800 feet in depth. Steamers make regular daily trips.

The following from the *Elmira Telegram* whose circulation is said to be about 100,000 explains a delightful surprise, the successful work of Miss Robbins:

### "FAITH-CURE SCIENTISTS.

THEY HELD AN IMPORTANT SESSION IN THE  
VILLAGE OF WATKINS YESTERDAY.

WATKINS, N. Y., May 13.—On the brow of the west hill overlooking the central portion of the village is a large and elegant residence, the home of Fox Holden, well-known to the people of Watkins, in the past for its generous hospitality, and more recently as the Holden Healthery, an institution of learning, of Christian mental science and mind cure, as near as we can get at its pretensions from a short interview with those in charge. Learning that there was to be a congress in session to-day of those eminently qualified to instruct in the peculiar belief of this latter-day sect, your correspondent took advantage of the early hours to make a call and see if an interview would divulge anything of interest to the public. Fearing spiritualism and many things of an indescribable character, the approach was made with all the fear and trembling natural to the average reporter. A ring at the door-bell brought a handsome, black-eyed young woman, and an inquiry for Mrs. Holden, an invitation to enter and be seated in the reception room. While waiting for the lady of the house attention was attracted to a number of people in an adjoining room and the fact that they were reading the Bible. A moment after this your correspondent was ushered into another room where conversation would not interrupt the Bible-readings and was immediately attended by Mrs. Holden and her daughter, Miss Mary Robbins, the latter being a very enthusiastic disciple and professor of the science. The ladies, as soon as they discovered the



business of their caller, gave him to understand that a reporter was not in high favor with them, but after a few moments' guarded conversation they frankly stated the object of to-day's meeting. It is to be a healing meeting in charge of Dr. A. J. Swarts, editor and publisher of *MENTAL SCIENCE MAGAZINE*, of Chicago, Ill. Dr. Swarts is principal of a university of Mental Science in that city and is now traveling through the country lecturing, healing the sick, etc. A large number of persons are expected to arrive to-day from Elmira, Penn Yan, Geneva, and surrounding towns, both as learners and as patients seeking relief from imaginary evils.

Miss Robbins claims that many wonderful cures have been made, and sighed as she glanced at the robust condition of your correspondent, charitably wishing that he was not quite so well in order that she might cure him and convert him to the right way of thinking. She also expressed a desire to convert all of the reporters in order that the truth might be told on all occasions concerning the mind cure theory. Many of their cures border on the miraculous, and if any such are performed to-day the readers of the *Telegram* have the promise of the facts from headquarters, as a reporter will be allowed to be present at the meeting, which occurs this afternoon."

The meeting was well attended; the respectful attention and cultured lives of all, together with the fact that the maimed and blind were present, held us in the inner power so that the Spirit fell on all. Many spoke under its influence, while tears and expressions of joy showed deep consecration of soul. Much good resulted, and the meeting will live in true hearts till we meet there later on a similar occasion.

Miss Robbins required me to accept the proceeds of the meetings and then, to aid the *MAGAZINE*, they added a gift beside. Truly my friend and brother editor, Dr. Hazzard, has a delightful home in which to teach the science to the many who attend from a distance during June, July and August, each year. Success to the whole affair. An H at the beginning of our name might grant a privilege to be desired, but this would be a hazardous attempt, so we fall back in order.

Watkins has about 3,000 population; it is some forty miles south of the New York Central Railway, and on the lines of Fall Brook, and Northern Central routes. It has some good buildings. The Cook College is here, and several large hotels to accommodate the multitudes of summer resorters, who visit the wonders of this locality. The residence property of a railway gentleman cost over \$100,000.

#### THE GLENS.

We may describe buildings and cities; we may tell of chivalrous deeds and the goodness of loving hearts, but when we would portray Niagara or similar wonders, we are at a loss for words. To consider one of nature's daring attempts by which she decided to compel worshipful man to confess her the Supreme, and before her majestic grandeur to veil his face while she speaks, is but to address her thus: All hail! Thou Infinite One.

There are many openings, fissures or glens, at right angles with Seneca Lake which was, evidently, the chief fissure of all, and hence its hidden depths have not been reached by sounding line.

Professor Agassiz, the great naturalist, searched the wonders of this region and decided the openings to be the result of an earthquake, or volcanic eruption about 100,000 years ago. It may aid to a better idea if the reader can imagine a vast area of level surface; igneous, silurian and stratified formations forced upward so far by the internal ocean of boiling lava, that great openings or fissures were formed.

This upward force and elevation caused the chief fissure, now the lake, to open miles in width, throwing high rocky banks far inland or miles apart. During the ages these have worn, and slope from elevated ridges or mountain ranges toward the lake. These inclines are covered with soil and vegetation so that villages, groves, and many thousands of arable farms now adorn them on either side, and yet at the water's edge the rocky walls rise to a dizzy height and often as smooth and per-



pendicular as a brick wall. The summits of these crests may be eight miles apart; they rise to a height of 800 feet above Watkins. There are many glens at right angles with the lake. Watkins' Glen is three miles long and its head is 800 feet in elevation. "It consists properly of a number of glens or sections, rising one above another, forming a series of rocky arcades, galleries and grottoes, subterranean at times, and again widening out into vast amphitheatres, the grandeur and magnificence of which is indescribable."



Tall pine, hemlock and other trees skirt this glen and grow within it upon its rocky terraces. A carriage road extends to Glen Mountain House, 300 feet high. A more delightful and picturesque region

cannot be found; the greatest charms are in the vicinity of this hotel in the glen. Beyond it a walk, and many flights of stairways wide enough for two footmen, rise and extend upward amid wonders we cannot name.

One who loves scenery, and whose sublimity and ideality ever link him with the sublime in Nature, will feel his inner self drawn out to a marvelous degree while he gazes upon these lofty heights, and then down hundreds of feet to the clear stream plunging at times as bridal veils from craggy brows.

Just now while anxious to impart some idea of the grandeur, and while feeling that all the descriptions by tourists and poets convey but faintly the beauties of the place, it occurs to me that I may do injustice to facts and that an attempt to describe the wonders is folly. I must leave my reader to imagine it all.

## New York Editorial.

Very bright the outlook. Christian Science is gaining every day. All true workers are hopeful and upward striving. The meetings at Dr. Whipple's are increasing in interest. Clergymen, physicians, professors from Universities are constantly attending. At a late meeting three Homœopathic doctors were eager and attentive listeners. The May class at Hazzard's New York School of Christian Science, is unusually large. We are informed that very interesting meetings are held by Mrs. Plunkett and Mrs. McCoy.

A new organization is contemplated on a new basis which will enable all really earnest and sincere toilers in the great movement, to be placed with more advantage before the public. Prof. Hazzard addressed a very large and enthusiastic audience in Providence, R. I. on May 13th. Many new projects are on foot, and the Air is full of the great things "that are coming on the earth" of Mental Healing. "Let us all be up and doing with a heart for any fate."



## That Special Offer.

Our offer in last issue to permit the interested, who remit all or half before June 25th, to take our Non-Resident or Healing Course for \$12, is meeting with favor. A goodly number have already remitted for it, and many others write that they intend to in time.

Some did not understand fully, and we will be explicit now as we still expect to discontinue the offer immediately after the 25th of this month. Yes, this course is the same as we have meant by our Post-Graduate Course. It has no reference to our Normal or Theological Course, but it is the course that brings the interested into the science and authorizes them to treat disease. This being the case we send to each our beautiful diploma under seal which imparts the title S. S. D.

Anyone, with average intelligence, should be able to send written answers to at least 125 of the questions and I say again they can all be answered from the "Healing Formula and Text Book," of 54 pages, by myself. I formed the questions as I read the book regularly from the first page, so no one need to fail. I still say that anyone who remits the \$12 to my name, on or before the 25th inst., can have all the time he may need after this date to complete the course or answers. If his first effort does not show a fair examination we will return the answers and will inform him on which he failed so that he can study the book more closely. Anyone who gets the understanding of this book will be a good Mental or Christian Scientist, for it is the science ideas simmered down. Many have taken this course who never took any other, and they are good healers.

If \$6 are remitted before the 25th the two little books will be sent at once, and the diploma will be sent afterward as soon as the balance of \$6 and the answers are sent to us. No one will lose by this, for time will be given. To obtain the favor

of the heavy discount the \$12, or at least half must be sent by the 25th. Should anyone who may take this course desire to take a course of us orally in the future, the \$12 will be credited to them. Other teachers will credit the same if a course should be desired later of them. Do not defer and ask us after the 25th to extend this favor. The course will continue thereafter but without the above discount; our usual Non-Resident fee is \$25. If anyone does not understand how to start this course, he will be kindly aided by writing to us.

A. J. SWARTS, *President.*

## Items.

Philosophy of Divine Healing, Part I. now ready; price 25 cents. Rev. W. Amos Moore, author. Order of J. L. Moore, Downer's Grove, Ill.

Invalids from all over the United States apply by person, or letter, to Dr. A. D. Crabtree, of Boston, for health. An eastern paper says: "Diseases of the most obdurate character yield to his treatment." Write for terms, etc.

Rev. Wm. Amos Moore, whose work in healing and teaching has been signally blessed, desires to spend the summer in the North, and would like to correspond with parties in northern cities and watering places who would like to learn the science, and who would assist in getting up classes. Room 6, Central Music Hall, Chicago.

Although we insert in this issue a short selected article about Dr. Quimby, and a brief or two to fill spaces, the interested will be gratified to read in July issue an important article we copied from a Portland paper of February, 1862. The article was written by Dr. Quimby, and it bears his signature. It will be given exactly as he wrote it. When it is read by anyone acquainted with the claims and principles of our mental healing system, then it may



be judged, and if anyone can show wherein the claims differ from those now held by our leaders, they will see beyond our powers.

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The editor is full of the East: he never tires while relating the good qualities of the many workers there. He is laying special plans for his future purposes, and many are pledged to aid him in his work. He is far more hopeful than ever; our readers will ere long have an opportunity to be philanthropic toward the needy and the afflicted in a systematic manner.

THE MENTAL SCIENCE MAGAZINE has back of its owner's purposes, a large list of devoted, paying subscribers. The list increases steadily, and from every direction the most encouraging words come in. Work and perturbations from the several sources which Dr. Crabtree anticipated in his contribution herein, have tried in the past, but light breaks, strength returns, and many are sending in new names. The prosperity of the MAGAZINE is a cause of pleasure.

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All afflicted persons who desire Mr. Swarts to undertake their cure by distant treatments, are invited to address him at Chicago. The patient should simply request him to send his terms for twelve treatments. He will on receipt of such request, and a two-cent stamp, send each patient a letter. This letter will give all the particulars, the hour for treatment, who is to assist Mr. Swarts, etc. It will inform the patient how to name symptoms, and will state the low charge for the course of treatments. The patient need not name any disease until he receives our letter of instructions. Many will try this and will be cured, for they will accept the offer. This is to relieve the afflicted and to establish the cause in many hearts.

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Our second editorial herein contains a clipping from the *Elmira Telegram* which promised a report of our healing meeting

at the Holden Healthery, Watkins, N. Y. The *Sunday Telegram* of May 20th contained a whole column about the meeting by a reporter who was present, yet unknown to Mr. Swarts. The paper has been sent to us. The report was fair throughout. It said good things of the meeting and of its conductor, but these we omit. We also pass the most of its kindly description of the home, but give room to its just remarks of some of the inmates:

"The residence is one of the most imposing of the village. The family consists of Mr. and Mrs. Holden, and a son and daughter of Mrs. Holden by a former marriage. Mr. Holden himself is a man, from outward appearance, in the neighborhood of four score years of age, yet hale and hearty, his white hair and beard lending him all of the dignity and outward attributes of the patriarchs. Mrs. Christiana Holden, his wife, is perhaps twenty to twenty-five years his junior, sprightly and full of life and animation, especially so when talking of mind cure, or Christian science. Miss Mary Robbins, her daughter, is a young lady, old enough to be very interesting and young enough to be very desirable; of thoughtful, intellectual appearance; would be called very good-looking by nearly everybody, and actually handsome by many good judges of beauty. These are all of the family connected with the business. Joined with them, during the summer, is Dr. E. B. Hazzard (demonstrator in charge and teacher of Christian science, mind-healing and metaphysics), and Miss Jennie E. Waite. Misses Waite and Robbins are assistant teachers and healers. Miss Waite is another young lady of more than average good looks, gracious and debonaire, and it would seem that the combined efforts of herself and Miss Robbins would put life into the worst form of maladies."

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"Man is creating all his life the world wherein he will live in the hereafter."

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If the church of God could trade off three thousand hogsheads of religious cant for three thousand hogsheads of fresh air and stout health, we should be the gainers, but the fellow with whom we traded would be cheated mercilessly and forever.



We have many copies of our MAGAZINE on hand which we will send out free to the interested. We suggest a way for our friends to benefit the cause and our work, viz., send us a list of names and the address of all you know to be interested in the subject indirectly, in any State or Canada, and we will gladly attend to such kindness and give away one or two thousand sample copies. Send us their names.

Testimonials come from many, but we have given the space otherwise. The following was written and sent in recently by a noble and truthful lady of the M. E. Church, in Red Oak, Iowa. All she states is true, and their community will affirm it. She has taken our lessons and is herself a most successful healer. She is the wife of a merchant in fine standing:

This certifies that I have been perfectly cured of internal cancer under treatments by Dr. A. J. Swarts, after suffering what no tongue or pen could describe. Also of prolapsus, dropsy, heart disease and inflammatory rheumatism. My complication of diseases baffled the most skillful physicians, and they said there was no cure for me, that death only would relieve me, and that was near at hand. I am thankful to God that He, through Dr. Swarts, delivered me a year ago from death and a world of suffering. I can never say enough for Mental Science and for the faithful work of Dr. Swarts.

MRS. A. REINER.

## Important CLUB OFFER!



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## Reviews.

*The Way, The Truth, and the Life: A Handbook of Christian Theosophy, Healing and Psychic Culture; a new Education based upon the ideal and method of the Christ*, by J. H. Dewey, M. D., 400 pages, price, \$2.00. Strong natural reason pervades this work, and it is calculated to render great assistance in placing Christian Science on a solid permanent foundation. All of the various phases of the Science are clearly and sensibly expressed. Those who desire a clear understanding and its application to the Science, will be richly rewarded by gleaning in this field. The chapter on the possibilities of man, evidence in a superior degree the power of all to become sons of God. He would not have Christ superseded, but would have spirituality restored; he gives the law and rational basis for this work. His idea of God within man is sublime. The law and principle of Mental and Faith Healing, are practically applied. With Dr. Dewey, this Science is a process of higher education, as well as mental and physical healing.

*The Domestic Monthly*, published at 853 Broadway, New York; \$1.50 a year, postpaid, with \$1.00 worth of patterns to every subscriber. This is one of the best and cheapest family magazines that comes to our table. The stories are of the best, and the household department is conducted by Mrs. Henry Ward Beecher. The May number gives a splendidly illustrated article on the late Emperor of Germany. It is also invaluable as a fashion magazine, and contains illustrations of fancy work, bonnets, etc.

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